wife, while taking advantage of labor which will no longer be available when the girl is married. Very few toys, including dolls, are to be found in the town, and the girls characteristically amuse themselves with an infant brother or sister as they might a plaything. Sexual education begins early in life, and does not seem to constitute a disturbing factor until adolescence. There is no standard parental formula for masturbation, and it was said that "some parents beat their children for this, and others advise them." It might also be noted that obscene language is freely permitted in most Kurdish households, except in the presence of the older males. One, for example, heard a mother call her daughter a "prostitute," and a little girl, who could scarcely appreciate the meaning of the word, addressed her sister in the same fashion.

In adolescence the thoughts of the children of the townspeople are turned to more serious matters, those of the youths toward a career and those of the girls toward marriage. The boys of the lower classes are gradually introduced to the trades of their fathers, helping them in the shops, and the girls must account for many of the domestic tasks. The sons of the wealthier townspeople are occupied the greater part of the year with their education, while aristocratic youths usually ignore both school and labor, following their fathers and older brothers. The daughters of a number of wealthy families in Rowanduz

school subject, but none has yet sought any other answer than that of the housewife. For the youths, failure in school is a personal and domestic tragedy of great moment, because it precludes a career in the government or the army, and they are often severely castigated by their disappointed fathers. At the same time, politics, the primary conversational topic of the townsmen, becomes an extravagant interest of the young men, and such matters are discussed endlessly. Homosexuality, or, at least, a very intimate masculine friendship, can be a temporary feature of this period, usually ended by marriage. It must be confessed that many of the young men of the town spend much of their time unemployed, lounging in the shebeens or tea-shops where, through enlisted personnel of the army or certain regrets, they can be exposed to influences of this type.[1] A person listened to an elder brother berating one of his juniors for spending too much time in the tea-shops, a situation of some concern to the family. Adolescence can thus be a time of great stress for many of the youths of the town, and distraught young men form a type frequently encountered.

[1]One was consulted by many of the townspeople for medicine or advice. One youth of the lower classes complained of "weakness," and sought some sort of remedy. On being questioned, he confessed that he seldom ever obtains sexual fulness, but this, prohibited by both religious and civil law, appeared to be a rare and isolated example. It does, however, illustrate the extremes which stringency in premarital sexual relations can create.

[illegible] holidays. During their stay at home in the village they [illegible] which was that it [illegible] spent most of the day outside the home in company with those of their own age. They used to [illegible] and they slept late in the mornings. The only obligations resting on the sons of the home was the reading upon any male guests who might be in the guest house, to whom they had to bring tea and food prepared by the women within the area of the family residence.

The elder of these two sons, aged 16, worked as a mechanic with the European engineers at the Dokan Dam Site, which resulted in an irreparable breach in the pattern of fatherhood. His occasions of which was to meet unknown. As the leading young man of the village, he left the district's farm every morning on horseback. The other hands from Tugsarou and Rikawa arrived on foot the distance between their villages and the Site (nearly an hour's walk, only trying in great extreme heat). As the Dokan Dam Site he was submerged among the other unskilled Kurdish labourers, a dirty little excitement in overalls, renewing his inherited glory and distinction only when he rode back up the side of the mountain to his father's home. Here his 12 year old half-brother took charge of the horse, unsaddled it, put it out to grass, and then brought water to her half-brother for a thorough wash. If this was performed on the day women outside the central room and not at the garden taps.

Despite the young man's admiration of the French group among the European engineers with whom he had most to do, and a flirtation of a distance with one of the English girls, he gradually abandoned the calling of his home, for he only received money which was of no interest whatever to the aristocratic village elders, but he never succeeded in being accepted by the foreigners, a thing he had desperately hoped for. He was a typical example of the results of an old pattern of life, with its firmly fixed code of values, being dissolved under European influence without anything of equal value being substituted in its stead.

The girls in a humble village environment, like those in the aristocratic, took part in domestic activities which also comprised the tending of cows, often from far away, and milking out in the enclosures. Small girls were always seen with smaller children on their backs, whom they helped with anything there was to do, and readied to the nearest neighbours if any accident occurred. Girls in the villages knew nothing of schools, but they grew up fully trained in their future duties as wives and mothers.

For that matter schooling did not enter into the life pattern of boys other among ordinary peasants in the villages. On the other hand their labour was much utilized in agriculture. They reaped the sharp and grain. They fetched grass from the mountains on foddon, equipped with sacks and skillet. They helped in the field work and took the plough, which could be dismantled, from one field to another, up and down the hill side. By this participation in adult agricultural work they, like the girls, obtained a training which stood them in good stead later in life.

In the third and fourth environments, the educated and semi-educated urban milieus, schooling was necessary for both boys and girls.

An elementary school where exists in Southern Kurdistan consisting of a 6 year primary and 3 year secondary school. The latter is divided into a 3 year intermediate and a 3 year preparatory school with possibilities of transferring to a 4 year higher college. The school age is 7, and since 1946 6 years primary schooling is obligatory when possible.

[illegible]

[illegible]

[illegible]

[illegible]

[illegible]

[illegible]

[illegible]

[illegible]

[372] leader, if he has a son who is being circumcised, or pay for the use of your people, and so give the loan. There is thus a tendency for the headman's son to be circumcised at a common ritual with a large number of boys. This might be thought of as reminiscent of some form of age-grades, and may be vaguely symbolic of loyalty ties within such generations of village boys.

When a child has its first birthday (not), a special dish is commonly prepared and given to the neighbors because the parents are very proud that their child has become so big.

[373] [374] When a girl feels she is growing up, she may, with a few friends, decide she wishes to be tattooed, usually only moderate small designs on face or hands. This is performed by an old woman specialist rarely a resident of the village, but is, everyone insisted, now going out of use as a practice. There is no formal rule as to the age at which this is done, but a girl presenting at too early and age would probably be ridiculed. The controls seem essentially the same as those on the use of cosmetics in Western society, and the time of tattooing does not correspond to puberty in any one-to-one relation as a rite de passage.

[375] Marriage is one of the most exciting festivals of the village; and usually takes place in the autumn when the harvest, in coarse plentiful supplies. The process of choosing a spouse has been discussed above (pp. 94 ff.) — the ceremony itself is most colorful in the case of marriage that connect two villages, since then the aspect of conspicuous exhibition of wealth is most stressed, and the bridal procession from the girl's to the husband's home most impressive. The celebrations should traditionally last three days, and involve all the usual aspect of eating, smoking, and dancing, affording opportunities for all kinds of informal social activities. Unless excessive factionalism interferes, the whole village takes part in the festivities.

[376] *Death.* After a death, the members of the bereaved household remain at home for three days, and friends and relatives come visiting, express their sympathy, and are served food and tea. After three days, the dances of two or three days are run, in honor of the deceased, and the meat is given to the poor — that is, distributed